



WHOSE LAND ARE WE SETTLED ON?



By All Peoples Fighting Oppression



Note from the Writers

In February of 2025, All Peoples Fighting Oppression invited an Afro-Indigenous comrade, known as "Spida", to present a Land Acknowledgement for our Black Liberation and Joint Solidarity Fair. Their message inspired deep reflection for us:

- Do you truly know whose land you are settled on?*
- Do you know their ways of life, customs, and how their relationship with the land is?*
- Are you aware of the violence they face directly & by colonial systems?*
- Are you aware of the historical & ongoing land theft by colonial powers?*
- What is your relationship to the land?*
- How can you better show up for the land?*

Land acknowledgements are not a history book report that you regurgitate and forget about immediately afterwards. They are intended to remind people of true stewardship and our responsibilities as settlers. We invite you to reflect on the above and keep this in mind while you read this zine.

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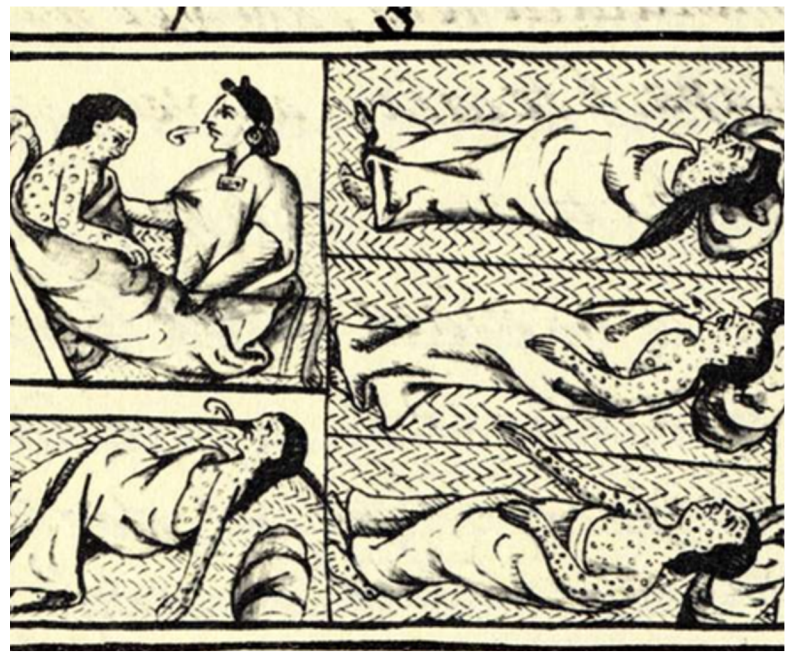
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WHOSE LAND?

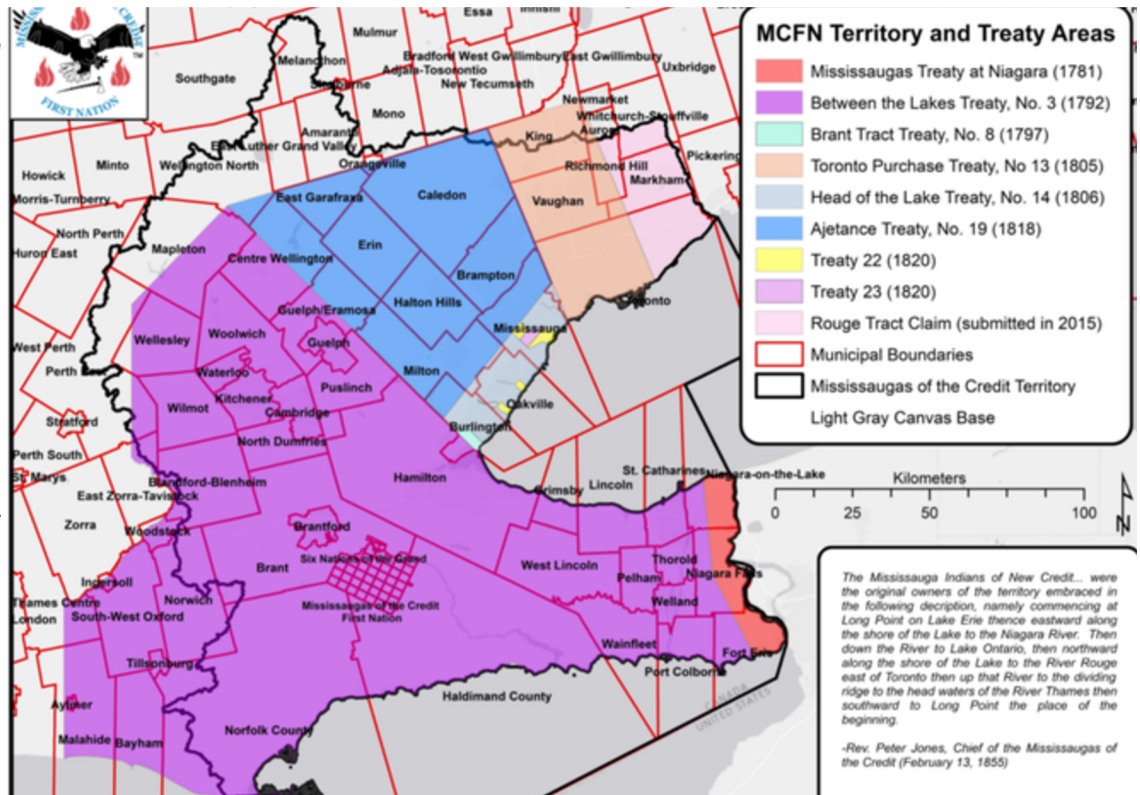
Mississaugas of the credit

The Mississaugas of the Credit were “people of water”. Water is the blood that gives Mother Earth life; a living and spiritual being that flows through everything with consciousness. Having descended from the Anishinabek peoples, the Mississaugas witnessed firsthand Lake Ontario’s erosion of the Scarborough Bluffs and its simultaneous creation of the peninsula that would one day become the “Toronto Islands”. Their relationship to the land, along with the forests’ and waters’ ecosystems, is rooted in deep ancestral ties. Their connection was both spiritual and sustainable for communal survival. The Mississaugas of the credit had inhabited four million acres of land.

The French were the first Europeans to settle on their land, on the north shore of Lake Huron and Georgian Bay, in 1634. The territory of the Mississaugas of the Credit became some of the most heavily populated and highly industrialized land in all of Canada. It encompasses much of the “Greater Golden Horseshoe” region of “Southern Ontario”. The treaty making period between the Mississaugas of the Credit and the government of Canada lasted from 1781 to 1820. During this period, the population of the Mississaugas of the Credit had been reduced by 60 per cent, from about 500 people to 200 people. Today, the “Mississaugas of the Credit First Nations reserve” is near “Hagersville, Ontario”.



The MCFN territory had been reduced from 4,000,000 to 200 acres. Settlers depleted the water of its resources and poisoned it as industrialization boomed. They brought with them death of the land and the people.



Despite the ways colonialism has uprooted the Mississaugas Of The Credit's way of life, their resilience to thrive and passion to continue on their cultural practices very strongly remains. Since 1987, they have hosted the annual Three Fires Homecoming Pow Wow which invites all peoples to celebrate in Anishinabek heritage. They are also part of the Ojibwe Warrior Society who have been militantly fighting colonialism for decades.

Haudenosaunee (Ho-de-no-sau-nee-ga)

The Haudenosaunee are a matrilineal people of the "Longhouse". The Longhouse is a dwelling made of wood that housed a family connected by the mother's side. Longhouses were also used to store food and firewood, political gatherings, ceremonies, and spaces to socialize. The Haudenosaunee grew their own food, as well as hunted and trapped. Historically, the Haudenosaunee were located in southern Ontario, along the Grand River, eastern Quebec, and New York State.

Did You Know?

The French settlers called the Haudenosaunee "Iroquois" in the 1600s which meant "black snakes" or "real adders" and is considered derogatory. This derogatory name is used until this day.

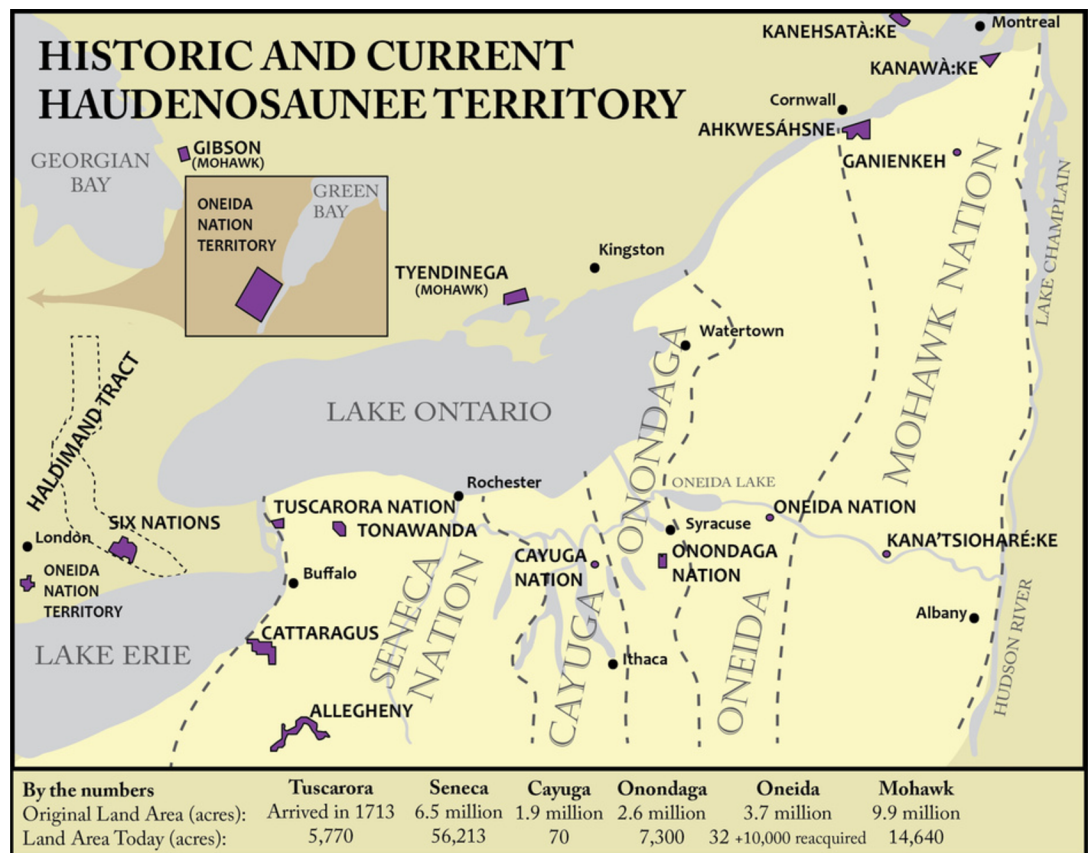
"Six Nations of Ose'kowáhne (oh-seh-k-wah-neh) (Grand River)"

1 MOHAWK (MO-hawk) or
Kanien'kehaka
"People of the Flint."

2 ONEIDA (o-NY-da) or
Onayotekaono
"People of the
Standing Stone."

3 ONONDAGA (on-nen-
DA-ga) or
Onundagaono
"People of the Hills."

4 CAYUGA (ka-YOO-ga)
or Guyohkohnyoh
"People of the Great
Swamp."



5 SENECA (SEN-i-ka), or
Onondowahgah
"People of the Great
Hill."

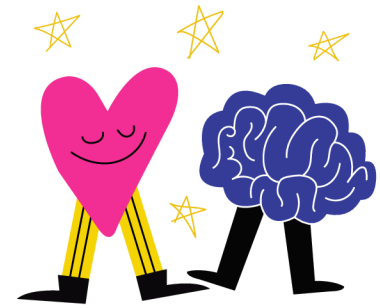
also known as:
"Keepers of the
Western Door" /
"Large Dark Door"

6 TUSCARORA (tus-ka-
ROR-a) or Skaruhreh
"The Shirt Wearing
People."



The Haldimand Treaty of 1784

Originally, 950,000 acres along both sides of the Grand River were set aside for the Six Nations, but today only approximately 48,000 acres (or 4.9%) remain in their possession.



Kariwio or “good mind” is a core concept for the Haudenosaunee, which refers to having positive, wise and clear thoughts. Maintaining kariwio is not just for individuals but also how a political structure must function to preserve and prolong their communities.

The Haudenosaunee Confederacy

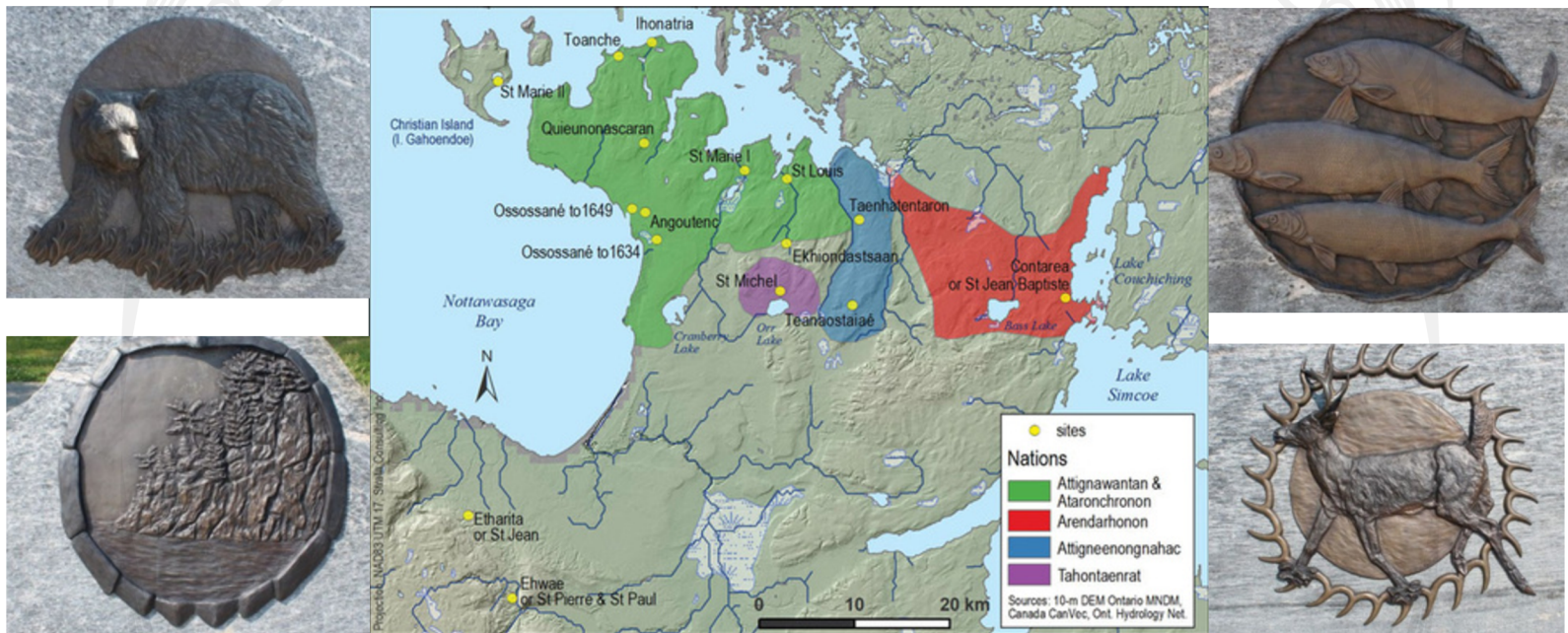
The Peacemaker was sent by the Creator to spread “good mind” and teach laws of peace with the help of Hiawatha (an Onondaga leader).

The Peacemaker and Hiawatha travelled from nation to nation, eventually persuading the Chiefs to join in the Great League of Peace. Together, they founded the first and longest lasting democracy in the world. Additionally, since the peacemaker was sent by the Creator, this is the only government with a direct connection to the Creator. The Confederacy was created as a way to harmoniously unite different clans in decision making and land sharing.

The Haudenosaunee Confederacy was initially made up of 5 nations: Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. The Tuscarora nation joined in 1722 after travelling from “North Carolina”. The Confederacy still operates and thrives today. Some name the Haudenosaunee the “Six Nations of the Grand River” or in Mohawk, “Six Nations of Ó:se, or Ose’kowáhne”.

Wendat/ Wendake-Nionwentsio

The Wendat lived in Wendake (wen-daw-ghey) meaning “the island” in the Wendat language. The Wendat, like other haudenausonee-speaking people, grew their own food and relied on the Three Sisters (maize, beans, squash). Living in Quebec since 1650, today “Wendake” refers to their reserve in Quebec named “Village Des Hurons Wendake”. The Wendat have historically been located in the valley of the St. Lawrence river, extending all the way to the Great Lakes region, Simcoe County in Ontario, and Georgian Bay. About 330 kilometres of trails connected the 4 clans that made up the Wendat Nation:



- Attignawantan ("Bear People"): the oldest and largest clan of the Wendat. Accounting for half of the Wendat population, they lived in 13 villages in 1640.
- Attigeenongnahacs ("Rope People"): living in 3 villages, they were also an older clan of the Wendat.
- Arendaronons ("Rock People"): located on the eastern regions of the Wendat, they lived in 4 villages.
- Tahontaenrats ("Deer People"): the last clan to enter the Wendat, they lived near a lake in present day "Simcoe County".

The Wendat first made contact with Jacques Cartier in the 1530s. Later, in the 1600s they built relations with the French settlers and allied with them during the fur trade. Prior to 1600, the population was between 20,000 - 30,000. **Between 1634 and 1642, the Wendat's population reduced to approximately 9,000 due to epidemics like influenza and smallpox brought by the French.**

Did You
Know?

The French nicknamed the Wendat "Huron", which meant "boar's head" and referred to their hairstyles.

What is Land Back?

At its core, Land Back is a fight against colonialism and the lasting harm it has caused on the Land and Indigenous populations. Land Back, in the many forms it has taken - land defenders standing off with RCMP, prayers, protests, petitions and land negotiations - establishes itself as a fight towards Indigenous Peoples' right to sovereign stewardship over the Land they have inhabited for millennia. This includes re-establishing their sovereign governments, cultures, and social-economic structures. As allies of the Land Back movement and settlers on Northern Turtle Island, the success of this movement requires intentional sacrifices on our part to return Indigenous Lands back to Indigenous hands.

Stewardship is a term we hear a lot when referring to Indigenous people; they are "stewards of the land". It means they take care of the land.

LAND BACK IS	LAND BACK IS NOT
The return of all public land to indigenous hands	Skipping reparations, moving straight to unity/reconciliations
An ongoing struggle for liberation and self-governance	A new, trending topic/hashtag
A call to defund white supremacist orgs i.e. police	Private ownership
A symbiotic, just relationship with Mother Earth	Continuing colonialism

Source: Landback.org

Why is Land Back Important?

The KKKandaian government, their violent militias, the bourgeoisie, and settlers work together to keep Indigenous populations oppressed so that they can LOOT/STEAL/THIEVE all of the Land's resources. The greed enacted by these systems has evidently caused detrimental environmental implications, placing profit over life.

From the BC wildfires, the yearly Tkaronto floods, and oil spills in "Sarnia, Ontario" - it is clear that the upper class does not care about the well-being of the Land as long as they get their money.



(The Canadian Press/Arlyn McAdorey, July 2024)

(BC Wildfire Service, May 2025)

(US Coast Guard, March 2025)

"[Land Back] is a political framework that allows us to deepen our relationships across the field of organizing movements working towards true collective liberation. It allows us to envision a world where Black, Indigenous & POC liberation co-exists." - landback.org

The call to respect and protect the Land must be heeded.

The success of Land Back is only possible once its true stewards reclaim ownership. It requires allies to dismantle our colonial ways.

Whatever your activism may be centred in, understanding Land Back is crucial.

Land Back Through Stewardship

One way of looking at “Land Back” is through stewardship and protection of Mother Earth.

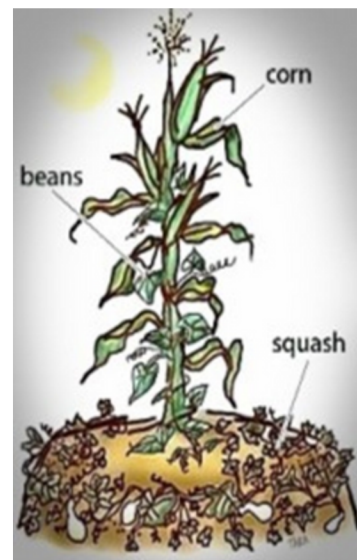
Colonization sought to destroy Indigenous peoples' relationship and connection to Mother Earth. European settlers killed entire bison populations across Turtle Island, or “North and South Americas”. They sought to extract every resource available and implied destruction was peak civilization. They forcibly removed Indigenous children from their land and families into death camps thousands of kilometers away.

As settlers on Turtle Island, it is our responsibility to develop and defend a connection with the land. In the book, *Braiding Sweetgrass* by Robin Wall Kimmerer, a main point of the Indigenous teachings discussed is that:

“everything we need to survive is provided to us by mother earth and in return **we must** protect the land, plants, and animals.”

While listening to Indigenous knowledge, what are some ways you can take care of the land, plants and animals?

- **Learn from Nature:** Pecan trees work together to know when to produce pecans in order to avoid squirrels. Emulating nature’s collaborative systems could benefit us in decolonial work. To protect our lands, we must work together.
- **Love the Earth:** Plant a garden or nursery. Volunteer at a local farm. The connection you cultivate with nature will show you how nature loves you, allowing you to gain a deeper appreciation for it.
- **Lean into Foraging:** Learn what grows and when in your region. Remember these teachings:
 - Ask the plants before you take their gifts
 - never take the first or last
 - and never take more than half.



"Three sisters"
image of corn,
beans, and
squash

Haida Gwaii Land Back

Haida history begins with the arrival of the primordial ancestresses of the Haida matrilineages in Haida Gwaii. These include SGuuluu Jaad (Foam Woman), Jiila Kuns (Creek Woman), and KalGa Jaad (Ice woman). The Haida Nation has historically been spread throughout the coast of “British Columbia”, and the southern half of “Prince of Wales Island”, in “Southeast Alaska” since at least 13,100 BCE, making them one of the oldest nations on Earth. Their traditional oral stories, along with archeological findings, show that the Haida people lived alongside glaciers and were present for the arrival of the first tree, a lodgepole pine, on Haida Gwaii.

Haida has always been a strong nation. The Haida people used large canoes to navigate, trade and raid all along the west coast of Canada and had even gone on expeditions as far south as “California” and across the Pacific. Conflicts with other nations were minimal, although when they occurred the Haida had a legacy of being fierce and unforgiving warriors. In precolonial times, the Haida peoples had a population in the tens of thousands. After contact with european settlers, their population reduced to roughly 600 people. True to their ancestry of resilience, the Haida now make up half of the 5000 people living on the Islands.



Gaagwiis (Jason Alsop), president of the Council of the Haida Nation, signs the historic Gaayhlxid/Giihlagalgang “Rising Tide” Haida Title Lands Agreement in April 2024, with British Columbia premier David Eby, center, and Haida vice president Stephen Grosse, second from left, looking on.

Photo by Felipe Fittipaldi

Haida Nation’s victory in regaining sovereignty of their entire historical lands and social/ political/ economic structures in Haida Gwaii is unprecedented and marks with hope the future of Land Back. This was a decades, if not centuries, long battle of militancy, blockades, popular mobilizations, court and intergovernmental negotiations.

Haida raid European merchant ships of Captain Kendrick.
1789-1792

Various protests erupt after the BC government sold logging rights on Haida land. Haida sent letters to the companies involved, saying that because the Haida Nation did not approve the purchases, they will not be recognized.
2017

The BC government recognizes the sovereignty of Haida Gwaii in the Gaayhllxid "Rising Tide" Haida Title Lands Agreement. However, the Haida are still fighting for full reclamation of the surrounding waters of Haida Gwaii.
2024

1992
Lyell Island Protests took place. 73 Haida arrested for blockading access to logging areas by Western Forest Products. This led to the protection of the area and the creation of Gwaii Haanas National Park Reserve and Haida Heritage Site.

2018
Husby Forest Products faces allegations of over-logging on Haida Gwaii and stops all logging operations.



SGuuluu Jaad (Foam Woman). Carved by Jim Hart. 2007. Object number HHC.034a. Haida Gwaii museum.



Home in the Haida Gwaii



Haida Chief Tomb. AboriginalHistory.ca



Kalga Jaad (Ice Woman). Carved by skil kaat'lass, Reg Davidson of the Ts'aahl 'laanas, 2010. Object number HHC033. Haida Gwaii museum.

Indigenous Warrior Societies

What is a Warrior Society and what is its function?

Rotisken’rakéhte is the Haudenosaunee word for Warrior Society. The word holds deep meaning; “responsibility of the nation’s young men to carry the legacy of their ancestors and ensure the survival of their ancient way of life; Kanonhsonni’kéha or the way of the Longhouse.”

At its core, a **Warrior Society** expresses true Indigenous identity which recognizes the importance of militant combat against colonization. Emerging directly from their Indigenous communities, warrior societies follow historic traditions and leadership roles. Additionally, they fulfill large gaps created by federal underfunding of Indigenous communities by providing essential services. They also serve as internal peacekeepers for conflicts and disputes within the community, often called on by the Clans of the Council for their mediation.

Mohawk Warrior Society	Ojibway Warrior Society
Emerged in 1972, authorized by the Mohawk Nation Council of Chiefs at Kahnawake.	Operating in the 1960s, but stood out in 1974 during the occupation of Anicinabe Park.

Why is armed resistance necessary?

*Indigenous Peoples have a right to protect their territories and communities. They have a right to respond directly to systemic colonial violence and assert their sovereignty.
We invite you to read and reflect on messages from Indigenous Warriors on the next page.*



Six Nations of the Haudenosaunee fight against Foxgate’s unlawful; and grab of unceded territory
(Brett Forester/APTN, September 2022)



(Picture Left) Louis Cameron (dead center squatting) and armed First Nations men protesting against the Canadian Government for better living conditions. Anicinabe Park Occupation, Ontario, July 1974.

"Our war is a **just** war, a people's war. We are fighting oppression, we are fighting profiteers, fighting private interests. The people are justified - they've been killed in the hundreds in the last ten years." - L.C.

"All the police in Kanada and the army would have to be disarmed before we disarmed too" - L.C.

"Our weapons are strictly, strictly, for defence. The only time weapons should be used is when all peaceful means have been exhausted."

Teyowisonte, a member of the Mohawk Warrior Society

Louis Cameron, the leader of the Ojibway Warrior Society



(Picture Above) Mohawk warriors and supporters pose for group photo moments before ending protest, Oka 1990
(Picture Left) Two masked Mohawk Warriors remove a flag from the main barricade at Oka, Que., September 1, 1990, in order to keep it from falling into the hands of Canadian army. (Tom Hanson/The Canadian Press)

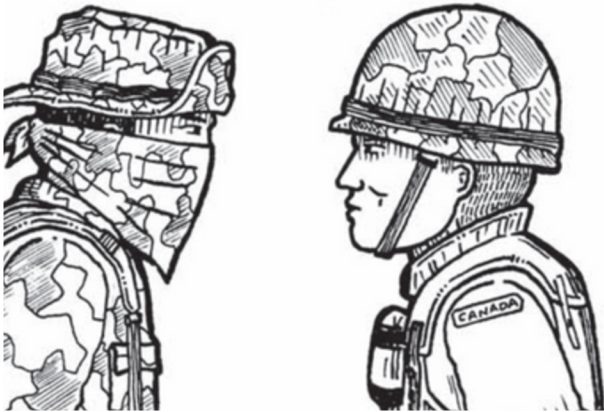


Kanesatake Resistance (AKA Oka crisis)



Map of Mohawk Territories

The Kanyen'kehà:ka (Mohawk) have made requests for the British Government to recognize the right to their land since 1717. Each attempt was rejected. By 1912 the Kanyen'kehà:ka lost almost 700km² and were confined to about 6 km² of their land.



Mohawk Warriors confronted over 2,000 Quebec Police and 4,500 Canadian Soldiers.

1961: A golf course was built on a common area of the lands named "the Pines", which did not have its legal ownership resolved yet.

1981: The mayor of Oka announced a proposed expansion of the golf course and the development of townhouses on disputed land in Kanesatake where a Kanyen'kehà:ka burial ground was located.



July 11th, 1990, further described events on next page.

Summer of 1990: A 78 day standoff took place between the Kanyen'kehà:ka and the provincial police (Sûreté du Québec (SQ)) in the community of Kanesatake.

July 11th, 1990: Barricades were created and protected by Kanyen'kehà:ka from the reserves of Kahnawake and Akwesasne and Ojibway people from the Mohawk Warrior Society to stop the developments of the golf courses. Two injunctions to remove the barricades were ignored by the protestors.

Mid-July, 1990: The Canadian Army and the RCMP were brought in to support the SQ. On August 20th, 4,000 soldiers were stationed for "Operation Salon" against Indigenous protestors and allies. After negotiations, the blockade was removed by late July.

September 18th, 1990: A standoff on Tekakwitha Island led to 75 injured Kanyen'kehà:ka, ranging in age from 5 to 72. The resistance and stand-off ended on September 26th. During the surrender, 14-year-old Waneek Horn-Miller was stabbed by a bayonet in the chest by a soldier, and thankfully survived. Many warriors were arrested by the military and five were convicted of crimes, including assault and theft; only one served time in jail.

On that same morning, the SQ escalated the protest with tear gas and concussion grenades. A gunfight occurred and an SQ officer died. As the protest escalated, indigenous supporters came from across the country. New supporters and Kanyen'kehà:ka from a nearby reserve; formed a blockade on the important commuter bridge, Mercier Bridge.



IN THE END, The federal government purchased the land and stopped the golf course expansion BUT did not declare the land as a reserve or transfer the land back to the Kanyen'kehà:ka.

Wet'suwet'en Land Defenders

Governmental Structure

The Wet'suwet'en (People of the Wa Dzun Kwuh River/ Bulkley River) Land Defenders are a coalition of 5 Indigenous Clans living in the Central Interior of "British Columbia". The 5 Clans of We'etsueten are Hagwilget, Witset, Browman Lake, Skin Tyee, Nee Tahi Buhn. The Wet'suwet'en are governed by both a traditional governance system and elected Chiefs and Councils. Traditional medicine people and Chiefs are determined from the womb by the current Elders. From the time of birth, the child would be mentored to be a responsible leader. As a part of their coming of age traditions, in their teen years they will be sent on a journey into the wilderness to learn from the animals. Upon return, they would assume a Chief name by demonstrating the respect and knowledge they've gained from the animal world.

**THE HEREDITARY CHIEFS SAY
NO
TO ALL PIPELINES**



Shut Down Kanada

The current Wet'suwet'en Land Defense movement began in 1997, when the sovereign governance of Wet'suwet'en territory was recognized. In 2007, Coastal GasLinks, Pacific Trail and Northern Gateway pipelines, had proposed pipelines through their land without consent. Over the next 14 years, contractors proceeded with violent and illegal constructions of these pipelines which were destroying Wet'suwet'en people's way of life and ecosystems.

In response, the five Wet'suwet'en Clans organized a series of protests over the years. The Unist'ot'en Clan matriarch, Freda Huwson, set up checkpoints and encampments where construction had gone underway in coordination with the neighbouring clans. They filed court hearings and attempted dialogue with the companies, but to no avail. The mobilization of Shut Down Kanada reached a peak between 2020-2021, where over 70 regions across Kanada organized protests in support of Wet'suwet'en. Coastal Gaslink lost ten billion dollars from the disruptions. Unfortunately, with the emergence of COVID-19, the popular mobilization came to a halt. Today, with the support of the Kanadian court, Coastal Gaslink continues their pipelines project. However, the fight is not close to being over. Gidimt'en Yintah Access has been regaining momentum across Turtle Island through political education in film screenings, discussions, fundraisers, and new direct actions against complicit companies like Mitsubishi.



Land defenders and protestors gather for a direct action on the second largest rail classification yard in Kanada on Feb. 15, 2020 (Jason Hargrove)

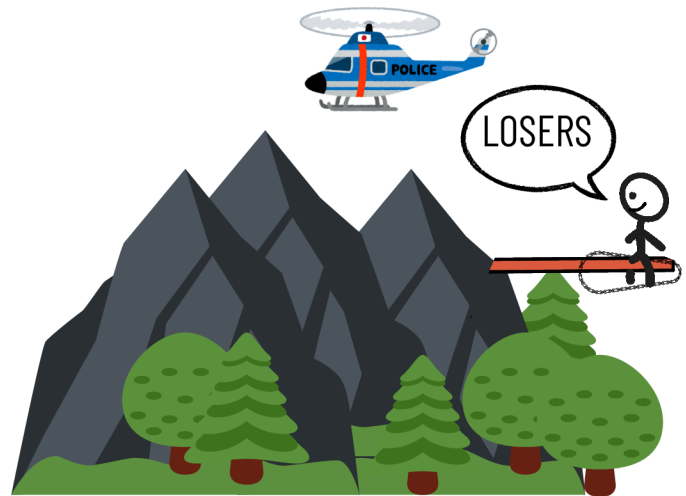
Fairy Creek

The Fairy Creek protests took place on Indigenous Pacheedaht land in Southern “British Columbia”. The Pacheedaht people are a small group, consisting of 301 people today, but part of a larger union of 15 Indigenous Tribes along the West coast of “Vancouver Island” called Nuu-chah-nulth people. This union formed in 1958 after contact with European settlers erased the entire Indigenous population in that area by 90%. Despite the massive loss of their people and nation, the Nuu-chah-nulth has remained steadfast in the face of colonialism. In 1803, Maquinna, a powerful Chief of the Mowachaht, captured an American trading ship. In 1811, another American trading ship was blown up. More recent victories include their protection of Meares Island in 1983.

“Vancouver Island” is a coastal temperate forest. The ecosystems of these moss laden coasts are integral to Earth’s survival and cover less than 1% of the planet. Nuu-chah-nulth people's livelihood and culture is deeply rooted in the nature and spirituality of the area. Traditionally the abundance of natural resources gifted by the Creator in this versatile ecosystem meant that redistribution and sustainability were key social, political, and economic factors. A Chief's status is realized and maintained by their ability to provide for the members of their nation.

Blockades

The Fairy Creek blockades sprung up as a response to old-growth logging in the area. Protests in support of Fairy Creek were sustained nationally throughout Spring 2021 using social media campaigns, despite the COVID-19 Pandemic. It has since been labelled the largest act of Canadian civil disobedience in history, with over 1,000 protesters arrested after an injunction passed.



Protestors cantilevered themselves in high places to make arrests more difficult. This was referred to as a “flying dragon” and often required helicopters to arrest the protestor. If it was too much effort, the pigs would leave them there FREE.



KATI GEORGE-JIM, PACHEEDAHT LEADER



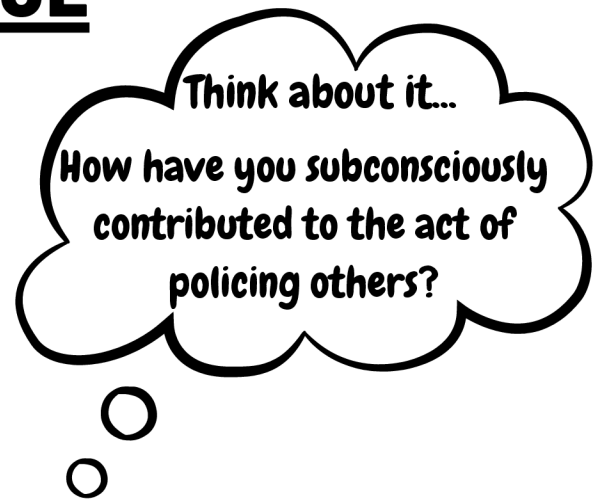
“We talk about what folks, as settler people, but also Indigenous people and Black and other people of color within communities, are willing to go through to be in relationship to land”

The blockade has been described as grassroots and non-hierarchical. It was an open area of land that allowed anyone to come and participate in the protest. Allies felt empowered as they found roles, however group decisions made without the consent of the Pacheedaht or relationship to them reproduced a common mistake that cuts deep rifts into movements across Turtle Island: settlers claiming authority over land that doesn't belong to them. Pacheedaht council was not opposed to logging and had an economic deal with the provincial government that created income for their people. **There is a dilemma faced throughout revolutions between the need for urgent direct action and the lack of sustainable structures in place to support the most vulnerable. The solution to eradicating colonialism requires increased education and empathy towards those most affected, and so towards Indigenous populations.**

POLICE VIOLENCE

Policing in Different Areas

The violent act of policing is not limited to the official militant forces of Kanada. Policing is ingrained within all institutions and social systems.



Indigenous peoples are pathologized and institutionalized against their will in the health sector. Indigenous children were kidnapped into the residential schools less than 30 years ago. Now, they're ripped from their families and forced into the childcare sector. In Tkaronto, where the houseless population is 30% Indigenous peoples, they're surveilled and abused by settlers.

Who are the RCMP and what was their initial purpose?

The "Royal Canadian Mounted Police" or "Mounties" are Kanada's federal police service. Operating since 1873, they were formerly known as the "North West Mounted Police" until 1920.

Kanada claims the RCMP's initial purpose was to enforce Canadian law and maintain peace, filling in where the federal Dominion Police lacked in size and structure. In reality, their primary goal was to oppress and control Indigenous populations in Western Kanada. In 1885, Louis Riel, a Métis Leader, was hanged by the NWMP after he led the Red River Resistance against the Canadian government's encroachment on Métis territory.

The RCMP's origins are similar to the origins of kops in the "USA", which can be traced back to the "Slave Patrol".





Top row, left, Jack Piché, Hoss Lightning Saddleback, Tammy Bateman. Centre left, Jason West, Daniel Knife, Steve Dedam. Lower left, Ronald Skunk, Jon Wells, lower right, Joseph Desjarlais.

THE RCMP: GOVERNMENT SANCTIONED GENOCIDE

Indigenous genocide continues through police use of lethal force and mass incarceration

TRUTH AND RECONCILIATION IN KKKANADA:

- 15 Indigenous people were murdered by police between August and December 2024
- 5.1% of people living in Canada are Indigenous
- 16.2% of people killed in police-involved deaths are Indigenous
- Indigenous men most likely to experience incarceration
- Almost 1 in 10 Indigenous men aged 25–34 years experience incarceration
- Incarceration rate of Indigenous persons was 42.6, 9x higher than for non-Indigenous persons in 2020/2021
- Indigenous women are 15.4x more likely to be incarcerated than non-Indigenous women
- Indigenous people are 23x more likely to be homeless than non-Indigenous people
- Suicide rates are up to 9x higher among Indigenous peoples
- Indigenous women are 6x more likely to be murdered than non-Indigenous women

SUPPORT INDIGENOUS SOVEREIGNTY

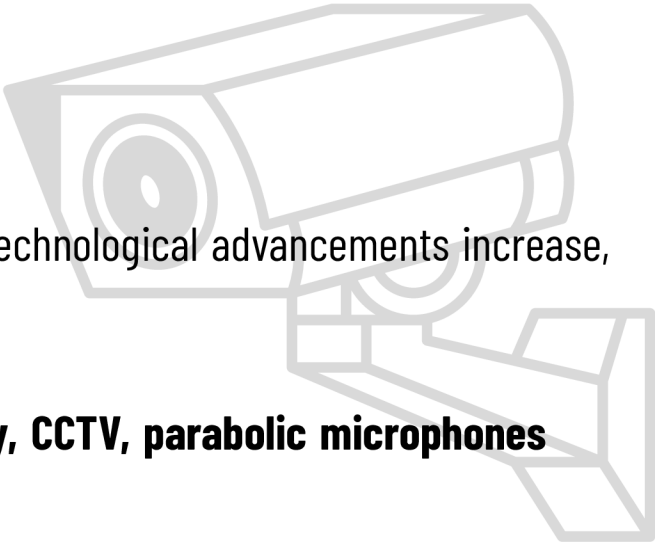
Toronto Indigenous Harm Reduction (TIHR) is a queer and Two-Spirit Indigenous collective providing lifesaving support and harm reduction to houseless Indigenous people in Tkaronto. They feed thousands, offer traditional medicines, and build community care. Support their abolition-rooted work now.



SUPPORT TIHR

FUCK THE POLICE

Police Surveillance



As larger police budgets are funded by the city and technological advancements increase, police surveillance becomes more violent through:

Body-worn cameras, facial recognition technology, CCTV, parabolic microphones on bikes, drones, undercover police, and more.

We must look at police surveillance within the context of systemic discrimination within Kanada. Historically and in the present day, Indigenous people have faced a disproportionate amount of policing:

Kanadian Institution	Historically	Present Day
Healthcare Institutions	Forced sterilization of Indigenous Women has been reported since 1930s.	There have been reports of forced and coerced sterilization in Kanadian hospitals as recently as 2019.
Native Family Services	Police stole Indigenous children from their families and put them in violent and traumatic Resedential Schools.	Disregarding Indigenous way of life, social workers deem mothers unfit and kidnap Indigenous children to place them in foster systems, away from their extended family and communities.

Kanada's history of colonization, slavery, and deployment of policing forces to enforce White settler order, feeds directly into present-day realities of racial injustice and the disproportionate deaths experienced by racialized and marginalized peoples at the hands of police." - (Tracking (In)Justice, 2023)

In what ways do you think surveillance has increased for Indigenous populations in Tkaronto and those living on reserves? How can we make the connections between the policing of Indigenous peoples in Kanada to apartheid states in Africa and Israhell (Israel)?

We must remember these systemic failings, and recognize that the police only aim to serve the white elite. We must remember that the Kops do not keep us safe, and to ensure we keep each other safe, we must not speak with Kops.




Images taken from Article: Seven Myths about the Police

<https://crimethinc.com/2011/10/25/seven-myths-about-the-police>

**SOME WAYS TO CONTRIBUTE YOUR
TIME AND RESOURCES TO ASSIST
INDIGENOUS FOLKS IN YOUR
COMMUNITY:**

- SUPPORT INDIGENOUS LAND DEFENDERS BY AMPLIFYING THEIR MESSAGES
- DONATE TO LAND DEFENDERS OR HOST FUNDRAISERS FOR THEIR EFFORTS
- FIND A LOCAL FARM AND HELP MAINTAIN IT
- EDUCATE YOURSELF AND OTHERS ON ONGOING ISSUES LIKE GRASSY NARROWS, BILL 5 AND 6, MISSING AND MURDERED INDIGENOUS WOMEN, YINTAH, FAIRY CREEK, ETC.

Remember!
**Doing a Land
Acknowledgement
cannot be the pinnacle
of your support for
Indigenous Peoples.**



As Indigenous land defenders hold rallies and protests against state violence like Bills 5 & 6 and more, We must look to those on the ground for calls to action. Today it might be petitions but, tomorrow it might be jail support. As allies, we follow Indigenous lead. Keep up to date using the accounts below:

@kb5_encampment

@8th_fire_rising

@torontoindigenoussharmreduction

@evanderhollyfield84

@rcmp_national_reckoning

@fairycreekblockade

@sacred.action.northwest

@grassy.narrows.solidarity

@malocagarden_york

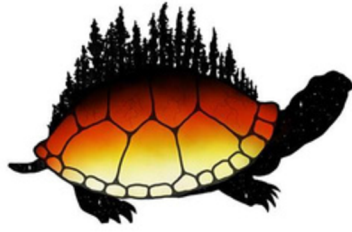
@blackcreekcommunityfarm

**@orangehats.416 - sign up for Know
Your Rights Training!!**

Further Your Knowledge

**Find out
whose land you
are settled on**

**Check out the Whose
Land app!**
<https://www.whose.land>



Terms to discuss with comrades:

- Treaty territory, Unceded land, Traditional territory and Land claims
- Settler, Treaty person
- Land Acknowledgement
- Land Back, Stewardship
- Injunction
- Two-Spirit

The Haudenosaunee Creation Story

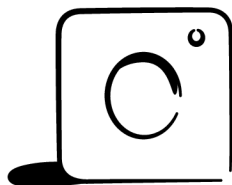
<https://www.oneidaindiannation.com/the-haudenosaunee-creation-story/>

On Land Back and Stewardship

- "LAND BACK! What do we mean?" Article *written by Ronald Gamblin, 4Rs NLC Coordinator*
- Braiding Sweetgrass: Book by Robin Wall Kimmerer (2015)
- "Siigee & Our Love for K'aaw as Haida People": Article by K'aayhlda Xyaalaas Rayne Boyko (2022, 4 pages)
- "Haida: Indigenous "Vikings" of Kanada": Youtube Video by History Dose (2023, 10 minutes)
- "Haida Gwaii Museum - From the Time of Foam Woman" Youtube Video by Urban Rez Productions Inc. (2013, 1 hour)

On Indigenous Resistance

- "Fairy Creek: Indigenous-Led Blockade of Old-Growth Logging Is Now Canada's Largest Civil Disobedience": Democracy Now! Episode (2021, 15 minutes)
- The 500 Years of Resistance Comic Book: Book by Gord Hill (2010, Kanesatake Resistance)
- "Twenty Years of Struggle: A Retrospective on the "Oka Crisis"": Interview Transcript Upping the Anti: A Journal of Theory and Action (2010)
- The Mohawk Warrior Society: A Handbook on Sovereignty and Survival By Louis Karoniaktajeh Hall, Edited by Philippe Blouin, Matt Peterson, Malek Rasamny and Kahentinetha Rotiskarewake
- Wet'suwet'en Strong: SUPPORTER TOOLKIT <https://unistoten.camp/supportertoolkit/>
- YINTAH: Documentary on YouTube (2024, 1.5 hour)



Follow @allpeoplesfightingoppression for
upcoming zines, and teach-ins



(Illustrations from 500
Years of Indigenous
Resistance, Gord Hill)

